

A Small  
**TREATISE**  
Concerning  
*Evil Thoughts and Imaginations,*  
And concerning  
*Good Thoughts and Heavenly*  
**MEDITATIONS.**

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**\*SHEWING,**  
How every true Christian must know  
the one consumed by the brightness of the  
appearance of Christ; and the other sub-  
jected and brought into the Obedience of  
Christ.

**A L S O,**  
A few words concerning the Life, State, and  
enjoyment of a true Christian, and of the  
true Christian Worship, what it stands in,  
and how performed.

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*Then the Lord God took the man and put him into the  
Garden of Eden, to dress it and to keep it; Gen. 1,  
27, 28.*

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By *W. S.*

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Printed in the Year 1679.

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TO THE  
READER.

Friend,

**M***y chief end and aim in this  
small Treatise concerning  
Thoughts, &c. is, that thou  
mayest be informed how to*

*attain unto that*

*Primitive \* Wis-  
dom, Power, and  
Dominion, which  
Mankind had, be-  
fore Transgression  
entred the World;  
wherein he did,  
and could subdue  
the Earth, have  
Dominion over it,  
and over all the  
Creatures God had  
made, moving upon*

*\* As thou comest into  
the Image of God again,  
thou wilt subdue the  
earthly image, have do-  
minion over thy own  
thoughts, government  
over thy will desire, and  
affections: This is the  
Primitive power Man-  
kind was endued withal;  
for the nature of the  
whole Creation is in  
Man; and he that hath  
perfect Dominion or  
rule over himself, all  
things else are under his  
feet; where is no con-  
fusing disorder and confu-  
sion.*

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## To the Reader.

on abounds, being sub-  
ject to that Spirit that  
leads even nature it self  
out of course.

Gen. 1. 27, 28.

*the face of the  
Earth, in the Air  
and Water also; and  
and give them all*

*Names according to their Nature,  
and to dress and keep the Garden ac-  
cording to the Command of God:  
for God never commanded any thing (as  
Man's Duty) that was impossible; he  
had Wisdom and Power given to him  
to observe and obey whatsoever was en-  
joyed him; the Serpent could not force  
or compel, though he could entice and  
allure; yet till he was yielded to, till  
consent through deceiveableness of the  
Bait, begot a vain hope to better his  
estate, till he gave way to foolish Thoughts  
and Consultations, he kept his Innocen-  
cy, Place, and Habitation in Paradise:  
But when he entered into the Temptati-  
on, he went forward into a multitude of  
Thoughts and Inventions, till he was  
driven to the greatest distance from  
God; in which state he doth and will  
remain, till he come to embrace the  
hand that smites him, and obey that*



## To the Reader.

voice that calls unto him in the cool of the day, and to learn of that Spirit that reproveth him, and convinceth him of Sin, and maketh him afraid to see the face of God, because he hath Transgressed his Law, and broken his Holy Commandments: and until he comes to believe, that he that wounds must heal, he that calls to account for evil doing, must save from it, and that the Reproofs of Instruction is the way to life, and that to be slain with the Flaming Sword that turns every way to guard the Tree of Life, is the way to live again: And that through the Spirit of Judgment and burning, Redemption, Salvation, Restoration and Everlasting Felicity is again to be come unto, and the Spirit of Discreetness that will Life by obeying the Ser-

To believe and obey the Spirit of God which he hath sent into the world, placed in mens hearts, which convinceth and reproveth for Sin, is the only way & means which God hath ordained for the restoration, life, and salvation of Mankind, and is indeed the Christ of God, which in Scripture hath many names, but is but one pure eternal holy thing.

### To the Reader.

Serpent, must come to Death, must be Mortified, Slain and Buried out of sight also, in all his Thoughts, Imaginations, Inventions, Willing, Running, Comprehending; in all his Wisdom, Knowledge, Prudence, and Understanding also: these must all be stopped, bowed under, and confounded, or brought to nought, before he can enter into rest again, or know what the Sabbath of the Lord is, which the outward Sabbath was a sign of.

Mankind is never safe while he is his own keeper, while he is willing, running, and working for himself; while he is guided and led by his own Will, Mind, Knowledge, Wisdom, Prudence, and Understanding; he is never at quiet, never content and satisfied, never at rest, being gone from the Fountain of Living Water, though he labours and toils to hew out Cisterns that he thinks may supply his want; yet they prove so broken, that they will hold no water, no refreshment for his Soul, no satisfaction nor content for his mind, though he toil and dig

To the Reader.

dig in the earth, and search the dark corners thereof: And though in his thoughts and imaginations he ascends up into Heaven, and makes his Nest among the Stars, his labour is all vain and fruitless, when the day of shaking comes, when the melting of the Elements come, all proves but as a bed too short, and as a covering too narrow, and as one that walks by the light of his own sparks, and warms himself by the fire of his own kindling, but in the end lies down in sorrow. All these things thou who art a Child of Light, and of the day, understandest right well, therefore art thou made willing in the day of God's power to die to thy self daily, to give up and resign thy self to the daily Cross, \* till thou dost become dead, crucified, and buried also; till which, thou cannot avoid thinking thy own thoughts, speaking thy own words, and doing thy own works, and following thy own

\* While men live in the flesh, they cannot please Gods but its possible to be dead there and live in the Spirit on this side the Grave

## To the Reader.

will, thoughts, and inventions, from which sprang thy misery, and in which it continues, so long as thou art alive in thy self, and at home in the body, thou art really dead and absent from the Lord.

For it is only those that are dead and suffer with Christ that come to know a living and reigning with him, over all worldly Rudiments, over all carnal Ordinances, over all filthiness of Flesh and Spirit, over all Principalities and Powers, and Spiritual Wickednesses in high places; over all Thoughts and Imaginations, over all Desire, Will and Affection; these are they that arise and ascend with him up unto the Father, and that sits down in heavenly places with him, at the right hand of God, and that have converse in Heaven, talk with God as a man talks with his Friend, beholds his Face with Joy and great Delight. As thou comest hither, thou art come into the Restauration indeed, thou hast found that which was lost indeed; thou art come from the East, West, North,

## To the Reader.

*North, and South, and sate down in the Kingdom with Abraham, Isaac, and Jacob indeed, and art ceased from thy own works as God did from his, and art entred into the blessed rest that God hath prepared; all which is possible to him that believes.*

*Therefore let none put the good and evil day afar off, for the Kingdom of Heaven is at hand, and many are living witnesses of the coming of it, and do enjoy Righteousness, Peace, and Joy in the Holy Ghost, in which the Kingdom stands. And God is Omnipresent, and those that enjoy the Light of his Countenance, dwell in Heaven, and are within the Gates thereof; which though they stand open, no unclean thing can enter.*

W. S.

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A small



A Small  
TREATISE  
Concerning  
Thoughts and Imaginations.

**E**vil Thoughts and Imaginations,  
are great troublers of the World  
of Mankind; and it is a great  
plague and misery which man  
is accompanied and surrounded with, who is  
given up to follow and obey his own evil  
Thoughts and Imaginations; or to walk ac-  
cording to them: It was a sore judgment  
pronounced against the disobedient rebellious  
Jews, in the Word of the Lord by *Jeremy*,  
saying, *Hear O earth, behold, I will bring  
evil upon this people, even the fruit of their  
thoughts.* And the Lord by the Prophet *Isaiah*  
saith, *I have stretched out my hand all day to a  
rebellious people which walked in a way that  
was not good, after their own thoughts, which  
are thoughts of iniquity, and the act of violence*

*is in their hands. Also 'tis written, Every thought and imagination of mans heart are only evil, and that continually. And very great is the misery, bondage, and slavery of mankind in this estate; he is an enemy to God, and to himself, and to his Neighbour and Brother. Wasting and destruction are in their paths, who have not God in all their thoughts.*

Now reader, that which is principally on my mind, is, to set before thee a certain infallible way, how thou mayest come to be saved from following or obeying thy own thoughts, and to gain strength against, and get victory over all thy imaginations that are evil; and also how thou mayest attain to good thoughts, and heavenly Meditations in the room thereof; and how thou mayest come to know every good thought, and desire, brought into the obedience of Christ, and every evil thought and imagination destroyed, and consumed with the breath of his mouth, and the brightness of his appearing.

And when thou art restored and brought into the same estate mankind was in before transgression, even into the Garden of God, how thou must then dress and keep the Garden. Thou must then watch over, and in the Wisdom  
and



## Thoughts and Imaginations. 3

and Power of God, govern thy thoughts, lest the Serpent beguile thee as he did Eve.

\* Many in their carnal thoughts and imaginations conceive and affirm that it was the outward Earth God cursed; and that it would have brought forth no bryars, thorns, nor thistles (which are good Creatures in their places) if man had not sinned, such thoughts are vain and foolish; for all Creatures of God are good, the Fire and Air, Earth and Water, Sun, Moon, and Stars, and all the product of them, and they all stand and remain in the blessing, and keep their place, state, and order according to the will of God, and are obedient unto him, and he is the upholder thereof by the word of his power.

First, Thou must understand that \*the ground evil thoughts and imaginations arise from, is now that which God in the beginning cursed; from this ground spring all the Bryars, Thorns, and Thistles, and other hurtful Weeds in the world of mankind, in whose heart they began to spring, grow, and increase, even so soon as he began to lose his Faith in God his Maker, & incline to hearken to the voice of the Serpent, and give credit to his lyes, which begot a vain thought; from whence a false hope sprung, that they should by eating the forbidden fruit better their conditions,

ons, *be as Gods*, according as the Serpent told the Woman (the weaker Vessel) and by this false hope, grounded upon the thoughts and imaginations, entered the first transgression; then when the temptation was entered into, and sin committed thoughts and imaginations began to multiply and fill the disobedient earthly heart of mankind; who having now turned his back upon the heavenly, slighten the voice and command of

\* How man lost his state at first.

Let those that are restored thereto again, take warning thereby, for the same temptation & danger attends.

God, who was his *Teacher* and *Lawgiver*, and \* lent his ear to the wicked one, and gave up his mind and heart to obey him, even with thoughts it was all for the best. Thus poor mankind being deceived

with vain thoughts, and false hope, lost his habitation and dwelling-place in Paradise; which after he had transgress'd, he still thought to keep; for he was soon convinced he had done amiss in eating the forbidden Fruit; and fear possess'd his heart, when he heard the voice of God in the cool of the day, and therefore sought means to cover and hide himself from the sight of God: but herein his thoughts were vain, and his endeavours to no purpose; the Woman, Man, and Serpent, all received the fruits of their

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## Thoughts and Imaginations. 5

own doings; nothing but life, good, and blessing were known before; now death, evil, and cursing the fruit and effect of disobedience, (which as I have said, entred first by giving place to a vain thought and desire in \* hope to gain and better their estate) become the daily companions of mankind, who found, and finds by woful experience, that saying true, *When sin is finished it brings forth death.*

\* Wicked men and fixers of these times and ages of the world, propose not that end to themselves, the Devil needs not lay such baits & snares to win them to his obedience, being such vassals to him,

that his motions and commands are sufficient.

So man having lost his place in the Garden which God planted, through neglecting his work which God appointed him to do, which was *to dress it, and to keep it*; for the Garden needed dressing and keeping before the forbidden Fruit was eaten, before Innocency was lost, before sin was committed, before the Serpent became a Tempter, Devil, and Destroyer.

And this ariseth in my mind to testifie to all the wise in heart, that after they are come to find that which was lost, to witness a Restoration, and Regeneration, and returning into Eden again, into Innocency again, they have

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have work there to do; *Dressing* and *Keeping* are two very significant words: this was the business of mankind in the beginning, in the state of Innocency; if he had not neglected this work, slighted the Light, Power, Wisdom, and Glory of God, with which he was replenished, he had never fell; when the temptation got into a thought, if he had watched in the Light and Wisdom of God, he would have seen and discovered the tendency of it, and have prevented its coming to a desire and act: But first gi-

\* The beginning, increase, and progress of sin, and how to stop and prevent it.

ving \* place to a selfish thought, it soon sprang to a hunger or desire, thence into act, (this is the beginning and progress of sin at this day) which mankind in Innocency had, and hath power and wisdom from God to prevent, if he abide in it, and keep in his watch-tower, the light and strength of God, which is as near him as the temptation can be, and sufficient to preserve him: and where this work is neglected, men, yea, holy men fall, and sin after the similitude of *Adam's* Transgression, and are beguiled as the Serpent did *Eve*, drawn out of Innocency, and a sinless estate after they have attained unto it; therefore let none be high-minded, but fear, and take the second *Adam*

for

## Thoughts and Imaginations. 78

for example, who when he was tempted, did not hunger or desire after the things presented, though very spacious in appearance, and accompanied with very large promises; even as the first *Adam* had: but 'tis written, while the temptation lasted he eat nothing; he let nothing in, gave no place to selfish thoughts, and enticements of the enemy: so when the temptation was over, Angels ministered unto him: Let this be the example of all the Children of Light, and as they do thereafter, the powerful salvation of God shall surround them: *and neither heights nor depths, Angels, Principalities, nor Powers, things present, or things to come, shall be able to separate them from the love of God in Christ Jesus.* This is as a word by the way.

Now evil thoughts and

\* imaginations are of a multiplying nature, and do mainly increase and take root in the generality of mankind; who, through evil works are

estranged from the life of God, remaining a degenerate plant, sprang from the seed of the evil doer, and dwells and labours in that ground which God hath cursed, and knows not the seed of the Woman to bruise the Serpent's head, and to redeem and preserve

\* They are as the wings of the great red Dragon, who troubles Heaven & Earth, Angels and Men.

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him

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him from following and obeying his own thoughts and imaginations, which are evil, and that continually. And indeed in that state can be no otherwise, whether they lead into self-sinning, or self-righteousness, both are an abomination to the Lord, and destructive to the well-being of mankind, both temporal and eternal: for all the wickedness that hath been brought forth and acted in the world since the beginning, began or appeared first in the thought; and the thought being cherished and joyned to by the mind, will, and understanding, it increased, and increaseth into words and actions. That which is clean cannot proceed from that which is unclean; the heart of mankind in the fall is universally corrupted, and desperate, wicked; and, as hath been said, the thoughts and imaginations thereof are evil, and that continually: And before it can be otherwise, there is an absolute necessity that every particular man and woman must know and experience: for, and in themselves, their hearts cleansed, purged, and purified, and created anew, the ground must be made good, before the seed, the heavenly plant can grow, increase, and flourish therein: before good thoughts, heavenly thoughts, and meditations can arise, spring, and remain therein. And when this estate is known,  
witness-

## Thoughts and Imaginations. 9

witnesſed; and enjoyed, then to abide with him, dwell and walk with him, who hath wrought theſe mighty things in thee, and for thee, and in his wiſdom and power to dreſs and keep the Garden, the Heart, with all diligence, that that which would defile enter not again, creep in again; as it did in the beginning (which is poſſible.) Therefore what the Spirit of God

put man upon in the beginning when he was a noble plant in *Eden*, wholly a right Seed, viz. to dreſs and keep the Garden, ſo the Spirit of God now in this age ſaith to the Diſciples thereof; *Watch and pray, leſt ye enter into temptation; (take heed) leſt as the Ser-*

*pent beguiled Eve through his ſubtilty; ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.*

Now this I teſtifie from certain knowledge, that God hath ordained means whereby mankind, whoſe heart is ſo corrupted, that nothing that is good proceeds out of it, neither any thing that is heavenly, and of God ſprings up in it, that can live a moment, being ſo ſoul and ſo dark, (even like a ſoul

Man was to dreſs and keep the Garden before Tranſgreſſion entered; and when he comes to know ſin and tranſgreſſion finiſhed, or reſtoration into Innocency again, he muſt be exerciſed in the ſame work.

dark piece of earth outwardly, on which the Sun never shines, nor the rain falls) that man in this miserable state may come to know and experienye his soul heart cleansed, purged, and sanctified, as the Christians in

Through mankind may be in a state like unto dry bones scattered in a Valley, without marrow and life, yet such may come to unit again, and sinews and flesh to come upon them, and to receive the breath of life, and to know God also, whose work it is; who works marvellous things in the Earth, and in the Heavens; as those who go down into the deeps behold.

may be exalted; yea the wilderness may become like Eden; and the desert like the garden of the Lord. All these mighty works and wonders hath the Lord wrought in this age, in and for a remnant, who are come to the fulfilling of the Prophecies, are living witnesses

the Primitive times did;

*Such were some of you, but now are you washed, cleansed, and sanctified, &c. the fallow ground may be plowed up, and bear seed, and the wilderness may become a fruitful field, and streams may break forth in the desert, and the desert may come to rejoyce, and to blossom as a Rose; crooked things may be made straight, and rough places smooth; great heavy dark high Mountains may be brought down and removed; yea, (melted at the presence of God) and the low valleys*



## Thoughts and Imaginations. II

nesses of the same, and do in his Holy Spirit, and Power, proclaim that the love and mercy of God towards lost man is universal, and that his hand is stretched \* forth to help him out of the snare, pit, and deep dark dungeon, wherein he is fallen; out of which he cannot by all his strength, wisdom, and invention help himself; and so set him at liberty, that he may run the ways of his Commandments with delight, and that he may come again to stand upright, as God made man in the beginning; and lay aside all his thoughts and inventions wherein he corrupted himself; and to bring him into such a state and condition, that he may be able to do all things that are good, to think good thoughts, speak good words, and do good works; and to eschew and avoid the contrary: this to know and be able to do, is the *one thing* needful, without which all men are miserable, let their knowledge, wisdom, and profession of Religion, Opinion, and Invention be what it will.

Therefore my mind is in good will to mankind, having received knowledge and un-

\* Fallen man cannot help himself, therefore the eye of God pitieth him, and his hand is stretched out to help him: he is only required to lay hold and depend upon the same, and it will bring salvation to his house.

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derstanding of the means God hath ordained for the good and salvation of mankind; And being something acquainted with the two great mysteries of Godliness & Iniquity, and the way and working of each, to impart and signifie something of the same in a few words, to instruct and inform those to whom this my testimony may come, how they may attain thereunto, and how they may come to be rid of those troublesome companions, (*viz.*) Evil Thoughts and Imaginations that do, may, or shall arise in their hearts, whilst corrupted; and how the same may be purified and made a holy habitation for God, as it was before sin entred, before Innocency was lost, before the Serpent deceived the weaker vessel, when all was good, yea very good.

The way that leadeth thereto, I affirm and declare to be as followeth; and whoever thou art that hast a mind or desire to find that which is lost, observe, believe, and receive what I say or write, as *Truth*; not received or learned by Tradition, but by the experimental powerful work and operation of the Spirit of Truth in my own Heart, Mind, and Conscience: and what I have said, or shall say, is, and shall be according to the Holy Scriptures, and witnessed to by them; for I cannot write contrary to them, being in  
unity

## Thoughts and Imaginations. 13

unity with them, & with the just mens spirits that wrote them. First then know thou, O man, whoever thou art, and whatever thy thoughts and imaginations are, how far soever thou art run into corruption, darkness, and degeneration from the state of innocency, purity, and holiness; yet there is a measure of Divine Light attends thee; though thou art darkness it shines in thee, in order to show thee thy way out of it; though thou art degenerated and run from God into the earth, yet this pure light & Spirit of God follows thee, and calls thee back again; and thou mayst in this state hear it as a voice behind thee, saying, *Return, return, this is the way, come and walk in it*; this is the kindness and love of God to thee in his Son, who is the light of the world, and lighteth every one that cometh therein-  
to; if thou hear and obey this voice of the light of the Son of God, though thou wert dead in sin, and buried as in a grave, thou shalt arise and come forth, and live before him; the bars and gates of Hell shall not be able to retain thee: But if thou slight and despise the Light of God that visits thee, and shutt'st thy ear against its voice, it will be as a thousand witnesses against thee,

If men would hear and obey the voice of the Son of God, Death, Hell, nor the Grave could not hinder them from Salvation.

thee, while thou rebellest against it, and art found following thy own thoughts and imaginations, and doing the thing that is evil; for this Light I speak of, is the eye of the Lord, that runs too and fro through the earth, beholding the evil and the good, and that discerneth the thoughts and intents of the heart; 'tis the word that's nigh in mouth and in the heart, which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow: this is the candle of the Lord that searcheth *Jerusalem*, and gives light to the sides of the earth, and corners of the world, from whom the shadow of death cannot hide, nor the Rocks and Mountains cover or defend; *for he that formeth the Mountains, and createth the winds, and declareth or sheweth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts is his name.* This is the Spirit of truth that convinceth the world of sin, and that sets mens sins in order before them, and reproves and smites in secret for evil, and that brings to judgment the hidden things of *Esau*; from this eye or light of the Lord thou canst not hide thy self no more than *Adam* and *Cain* could, though thou shouldest hate the light which

## Thoughts and Imaginations. 15

(which sheweth thee thy thoughts) and love the darkness so as to dwell in it, yet the light or eye of God will pursue thee and find thee out; Hell nor the utmost parts of the earth, and darkness cannot secure thee from the \* just condemnation of God; because thou hatest the shining of his light, and stopest thy ear against the voice and teaching of it, and lovest the darkness, and dwellest in it, while thou doest so, thou chooseth the way of death, and neglectest the means of salvation that God hath ordained: for this is the condemnation of the world, that light is come into it, and men love darkness rather, because their deeds are evil.

No hiding from the eye of God.

\* Mans condemnation is just, because he hates the light, the way and means of Salvation.

Now as the first step towards restoration and everlasting happiness, thou art required † to turn thy mind from the darkness in which thou dwellest, to the light Eye or Spirit of God, and to decline the power of Satan that works in the darkness, and embrace the power of God; and when thou dost but begin to do so, thou wilt find the scales to fall from thy eyes by degrees, and the

† The first step in the way to life, or towards everlasting happiness.

the veil to be taken off thy heart, and the fetters and chains of darkness to be loosed, and the prison doors opened; so when thy candle is lighted, and thy eye opened, thou wilt discern thy way out, and see the Angel of the Lord go before thee, and guide thee in the same: And thou wilt also perceive what is in thy house, and clearly understand what hath lodged in the dark room of thy heart, and when thou comest to see things as

† Mistake in the understanding concerning the nature of things that do present themselves before mankind, is the cause of error. Thence it is that some call darkness light, and light darkness.

they are, † thou wilt receive wisdom, to give them names according to their nature, and to judge righteously concerning them: and as thou lovest this light, thou wilt be enabled by it to divide betwixt thought and thought, and begin to make conscience of a thought, and to hate every vain thought; and when thou canst not be easily rid of them, nor remove them from their old lodging-place, thou wilt breath and cry to the Lord in the Spirit, as one of old did, who was burthened and oppressed with their company: *Search me and try me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead*

## Thoughts and Imaginations. 17

*lead me in the way everlasting.* This is the cry which the Lord hears, and will answer in due and needful time. And *Jeremiah's* cry to *Jerusalem* was, *Wash thy heart from wickedness, that thou mayest be saved, how long shall thy vain thoughts lodge within thee?*

Now the only way to dislodge them, and to be rid of their company,

is to shew them no countenance, make no provision for them, give them no entertainment, but by

The way to be rid of evil thoughts and to see their destruction.

the light of God which discovers them to be thy enemies, judge them, and keep thy mind exercised in the light and power of God, that it is turned to; and not in thy thoughts, and imaginations, give them no regard: and though they do and may arise, pursue and compass thee about like Bees, yet thou keeping thy eye fixed in the light and power of God, which is as nigh thee as thy thoughts are, and sheweth them unto thee, thou wilt see them in due time scattered as chaff before a fierce wind, and destroyed as stubble before a devouring fire.

Now as thou comest to be a believer in the light, and to trust in the power of God, to which thy mind is turned, thou wilt become in very deed a child of it, and soon be able to say, darkness is past, and the true light now shineth

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shineth, by which thou canst see and judge every thought and motion that ariseth and stirreth in thy mind, whether evil or innocent, hurtful or harmless, and have wisdom to order them accordingly. And this is that primitive wisdom mankind had in the beginning, but he abode not in it, through

*Adam's temptation was inward and mysterious.*

looking at the temptation and beauty of the thing presented to the eye of his mind, or through receiving from the Woman (for he was not deceived with the beauty of an Apple, or some other outward fruit, nor by the talk and perswasion of any creature; like our English Snakes, or the Devil in the shape of it, as vain man in his carnal mind imagines when he reads the History thereof: but the temptation was more mysterious and inward) the Woman was deceived in her Thoughts; in her Judgment and Understanding was she beguiled before she obeyed

Gen. 3. 6.

1 Tim. 2. 14.

Rom. 8. 10.

the Tempter, it appeared good for food, pleasant and desirable, and able to make one wise, before she eat, or gave to her Husband. *Paul* saith, the woman being deceived, was in the transgression subjected to vanity; not willingly,



## Thoughts and Imaginations. 19

willingly, but through *hope*; she hoped to find the Serpents words true, and to become more wise, and more happy, by taking the Serpents counsel; but instead thereof, fell into the depth of misery: the same danger attends the Children of light, the Sons and Daughters of God, (for *Adam* was a Son of God before Transgression)

\* And it is only such who are in the restoration, children of the light, and of the day, that are capable to fall as *Adam* and *Eve* did, and to sin after the similitude of *Adam's* Transgression, and to lose innocency, purity, holiness and uprightness as they did, (and be driven out of the Garden of God, as they were.)

Such as were never in it, nor ever dwelt in the state of restoration, innocency, purity and holiness, cannot be said to fall from, or lose it, &c. Children of Darkness, and children of the Devil, who have gone astray from that womb, and always dwelt in darkness, end in the region and shadow of death, never knew what a harmless innocent estate is, what the life of purity and holiness is,

nor

\* The Sons and Children of God, of the light, and of the day are only capable to fall as *Adam* did; and not the children of the Devil & Darkness; they are to be restored into Innocency, into uprightness, before they are in danger to fall from it as *Adam* did.

nor what the simplicity of the Gospel and Christ is, so cannot be beguiled as the Serpent did Eve, of that they never knew, nor had as men and women now in the world) yet such are beguiled by the Serpent in another sort; not of what they have had, and did once enjoy, but of what they might have and should enjoy: And this he effects by keeping the eyes and minds of people abroad,

The way and work of the Devil to keep man in the fall, in the degeneration, in death and darkness, slaves in his kingdom.

and by perswading them to follow any thing, and walk in any way, rather than to turn the eye of their minds inward to the *Light, Word, Power, and Spirit of God*, which *shines, which speaks, which works in man*, in order to lead, to teach, to guide and direct him into the way of life, and salvation, and to bring him into the glorious liberty of the Sons of God, into a perfect translation from darkness to light, and from the Kingdom and power of Satan, to the Kingdom and power of the Son of God, and to know Christ made unto him Wisdom, Sanctification, and Redemption.

This is the blessed end of God in sending his Son a light into the world, even to enlighten the Gentile, Jew, Professor,

The precious love of God in sending his Son.

## Thoughts and Imaginations. 21

fessor, and Prophane; and that through him they might believe and receive eternal life, and enter into that blessed rest that God hath prepared, which the Primitive Christians who believed, entred into; where they did not speak their own words, nor think their own thoughts, nor do their own works, *their heavenly Father spake in them, and their thoughts were thoughts of God, and he wrought all their works in them and for them.* This is a blessed state indeed, and none are entred into the rest which God hath prepared, but such as are come to witness and experience these things now in this age, as the Primitive Christians did in ages past.

For while any are found thinking their own thoughts, speaking their own words, and doing their own works (though under a profession of Christ and Christianity) they cannot enter into the rest which God hath prepared, though they may create to themselves false rests, and kindle a fire, and walk by the light of their own sparks, but in the end lie down in sorrow.

True rest and peace is obtained, or comes through a true self-denial: a dying to self-sinning, and self-righteousness, self-thinking, and self-working, contriving and inventing, self-wisdom, knowledge, and understanding also: all these things must be denied, annihilated or  
brought

brought to nothing, and confounded: the

The feeding of  
the forbidden fruit  
which was good in  
itself, though not  
for food, occasion-  
ed, and occasioneth  
at this day all the  
misery that attend  
mankind.

feeding upon these things  
occasioned, and occasion-  
eth the Curse, add all the  
labour and turmoil, trou-  
ble, sorrow, and torment  
that hath attended, and  
doth attend mankind  
since the fall; to the death  
must they all come before

a sitting down in the Kingdom of God can  
be witnessed, or before any can cease from  
their own works, as God did from his.

Now thou who art a child of light, un-  
derstand this one thing for thy comfort and  
encouragement in thy warfare against evil  
thoughts; that notwithstanding multitude  
of thoughts do arise in thee, and troops  
thereof attend thee, which are in themselves  
filthful; yet if thou joyn not with them in  
thy mind, will, and understanding, they are  
not thy thoughts, neither shall the evil there-  
of be imputed unto thee, if thou lovest the  
light, and keepest thy mind joyned to the  
Spirit of God, or appearance of Christ in  
thee, that discovereth all temptations unto  
thee, in the very thought, and first appea-  
rance of them; then thou art helping the  
Lord against the mighty; being joyned unto  
him, art become one with him in thy mind,  
and

## Thoughtes and Imaginations. 23

and spirit (though in thy members there is a *Levi*, a power that wars against thee) and as thou abidest with the Lord, waiting upon him, even as the eye of a Maid waits upon the hand of her Mistress; he will save and deliver thee, and subdue all thy enemies, even those of thy own house, which are the greatest enemies.

Though temptations may, and will attend thee, yet it is no sin to be tempted, though with inward temptations; neither

It is no sin to be tempted.

art thou to account thy self, nor to be accounted a sinner, because sin and vain thoughts may present themselves in thee, in thy warfare estate, yet thou mayest say as Paul did, *It is no more I, but sin that dwelleth in me; and that in me, that is in my flesh dwells no good thing*: which flesh thou art

now in the way to know withers as the grass, and the glory of it become as the faded flower of the field, and sin that dwelleth therein destroyed, and the creature of Gods making preserved, the earthen vessel that holds

Flesh, and sin that dwells in it, may be destroyed, and the earthen vessel cleansed, and the creature delivered from bondage, even on this side the grave.

the heavenly treasure sanctified and loved, and delivered from the yoke of bondage

C

the

the whole Creation of God groans under:  
And this thou shalt certainly arrive at, as  
thou keepest thy eye upon thy *Saviour*, thy  
*light*, thy *way*, thy *Captain*, whom thou  
wilt see go before thee conquering, and to  
conquer, till all his and thy enemies are sub-  
dued, brought under, and destroyed, and

\*Lest thou shouldst  
stumble at those  
sayings, consider  
that *John* was the  
greatest Prophet  
that was born of a  
woman, yet the  
least in the King-  
dom was greater  
than he.

thou made as a King, as  
a Priest to God, \* meeker  
than *Moses*, stronger than  
*Sampson*, wiser than *So-  
lomon*, and more patient  
than *Job*; as thy elder  
brother was, and as  
the Primitive Christians  
were, who could say, *as  
he is, so are we in this pre-*

*sent world, pure as he is pure, holy as he is holy,  
righteous as he is righteous, harmless and inno-  
cent as he was, and in all resigned up unto  
the will of God: not my will (said the se-  
cond Adam) but thine, though his will was  
as innocent and harmless as the first Adams  
was before the fall, and did excel: when  
thou comest up higher, thou wilt understand  
and receive what I say, till then it will be  
as a mystery and hard saying to thee.*

And in thy way take heed of thinking,  
willing, and running, that obtains not the  
prize, stand still and see the salvation of God;  
mind

## Thoughts and Imaginations. 35

mind above all the arm of his power in thee, which is able to suppress thy thoughts, mortifie thy will, stop thy running, and give thee perfect strength to resist the Devil, and make him flee, and to furnish thee to every good word and work, and give thee dominion over thy own spirit, whose property is to be swift in thoughts, eager in desire, and restless in the accomplishment thereof.

Now it is written, he that hath rule over his own spirit is stronger

than he that ruleth a City; and he that hath no rule over his own spirit is like a City broken down, and without walls; when the righteous bears rule, the land rejoiceth; but when

the wicked, the land mourneth. These things are infallibly true, while the usurper keeps the throne, the Prince of Peace and his peaceable government is not known. Tribulation and anguish comes upon every soul of man that doth evil,

that thinketh and imagineth evil, and that yields his members servants to unrighteousness, let his opinion, profession, and talk of Religion be what

Consider the family, and in the light try and compare thy self therewith, and thou wilt find the truth thereof.

No opinion nor profession of Religion, or where evil thoughts and evil doings stand, avails any thing.

it will, be that commits sin is of the Devil: and without returning from it, a finishing or ending of it, and righteousness set up in the room thereof, will (with the Devil) have the wages and reward of the same, and possess the fruit of their own thoughts and doings.

Now it is a heavenly estate to live under the government of Christ, to know and experience him, swaying the Scepter in the heart, and established in the throne thereof: but this none comes to enjoy, till they have first known him to sit as a Refiner, with fire; and as a Fuller with soap; and as a Spirit of judgment and burning; and as the stronger man to dispossess the strong man, spoil all his goods, sweep and cleanse the house, and to furnish it again with heavenly goods, with heavenly thoughts, with heavenly desires and meditations, and all things else that becomes the house of the Lord: Holiness to the Lord was written or engraven upon the Crown and Plate of Gold, and all the furniture of the outward Temple was sanctified, of which this is the anti-tipe, or substance; as he that enjoys it well knows.

And now it is the duty of a Christian to watch in the light against evil thoughts, and to use the axe of God, which is laid to the root of them, that their springing again may be



## Thoughts and Imaginations. 27

be hindered, and the end of them prevented; so also it is the duty of every one, when good thoughts, and desires, springs in the room thereof, to cherish them, to joyn with them, and to keep their eye unto the Lord that begat them, or raised them up in the heart; and so they may be called Gods thoughts, being of his own bringing forth, of his own begetting; being thoughts of purity, thoughts of peace and righteousness, thoughts of holiness and joy in the inward man, which thoughts thou of thy self cannot think; these are comfortable thoughts, justifying and excusing thoughts, thoughts that will stand approved in the light, and the end and tendency of them is good, even as pleasant fruit to the soul; so that such can

Good thoughts are of Gods own begetting, and very comfortable to a Christian, and are the fruit and effect of keeping and obeying the Law of God within the heart, *Rom. 2.14, 15*

say as David once did, *How precious are thy thoughts unto me, O God, how great is the sum of them? if I should count them they are more in number than the sand; when I awake I am still with thee.* As thou lovest the light, and delightest in the Law of God, and meditates therein, these good thoughts will multiply, and increase in thee, to thy great content and satisfaction: But the thoughts of the wicked

Proverbs 15. 26.

are sin, and sin brings trouble, anguish and torment; men are accused or excused in their thoughts. It is said Belshazzar was so much troubled with his thoughts, that his countenance was changed, and the joynts of his loins were loosed, and his knees smote together, Dan. 5. 6. Many are the amazing, scaring, tormenting thoughts that attends the wicked, whose feet run to do evil, and make haste to shed innocent blood; their thoughts are thoughts of iniquity, wasting and destruction are in their paths; the way of peace they know not, and there is no judgment in their goings, &c. Isa. 59. 17, 8.

Now the thoughts of the righteous are right, and those that commit their way to the Lord, their thoughts shall be established: And that's a blessed state indeed, to have good thoughts

The effect of good thoughts when established in the heart.

established in the heart, in the mind, \* such can go forth, and come in, in peace, lie down and rise up in peace, live and walk in peace, and praise the God of peace, who is blessed for evermore: And this is the peace, the inward peace, which the world with all its treasures and pleasures cannot give, nor by its frowns take away, and is the portion of all that get victory over their own thoughts

## Thoughts and Imaginations: 29

thoughts, imaginations, lusts, desires and affections; and that do also keep in the wisdom and power of God, that when good thoughts are established in them, and are so made partakers of the Divine Nature, that they naturally think good thoughts, thoughts of love, peace, and obedience, (as they did while in the degeneration think the contrary) yet in this state of innocency and harmlessness to be diligent in the wisdom of God, to dress and keep the

Garden, \* lest thou having found honey, eat more than may suffice to nourish the right birth, lest thou feed thy seed thy self without fear, eat and drink and

\* Many may eat and drink unworthily, deck themselves with Gold Jewels, and play the harlot with them, &c.

rise up to play, grow idle and wanton, through plenty, and so forget the Lord, and let his benefits slip out of thy mind, and slight his Commandments, and let pride and exaltation in thy selfish spirit grow up again, as the first Adam and others did, mentioned in the holy Scriptures, which are written for our learning and admonition, *up to whom the ends of the world are come*, 1 Cor. 10, 11. therefore let him that thinketh he standeth, take heed lest he fall.

*Concerning the Life, State, and Enjoyment of a True Christian.*

**T**HE life of a Christian, of an Israelite indeed, in whom is no guile, is a life of innocency, peace, and content; quietness and true satisfaction abounds in the inward man; he is always doing well, so none can harm him; he always lives in the fear of God,

He that lives in the love, fear, and favor of God, needs not fear men nor Devils,

which taught him to depart from iniquity, and now preserveth him out of the same; he loveth God and his Neighbour, and hates no man, so fears not what man can do unto him; his bread is sure, and his water fails not, so he takes no thought for to morrow, but receives every day his daily bread from the Lord; he liveth without care, neither doth he toil nor spin; the Lillies life he knows, which Solomon in all his wisdom and glory wanted, or was not arrayed with: if he hath Wife or Children, House or Land, or the increase of Corn, Wine and Oyl, he looks upon them as things below, so doth not set his heart and affection upon them; he looks upon

## Thoughts and Imaginations. 31

upon them as they are, and loves them in their places, but not more than Christ: he loves the Lord above all, he loves to keep his Conscience void of offence towards God, and towards man above all; and if he cannot enjoy his Estate and Relations according to the will of God, he is ready, and willing to part with them, and can say as Job did, *The Lord giveth, and the Lord taketh away, blessed be the name of the Lord.* He is not afraid of evil tidings, the rustling of the winds, and the roaring of the Sea, doth not amaze nor affright him, he lives the life of Faith, which gives him victory, and enables him to overcome all things, \* he keeps on the helmet of it, and the breast-plate of righteousness, and the sword of the Spirit, so is always armed against all assaults of the world, flesh, and the Devil; and he knows the name of the Lord as a strong tower, as a shield, as a buckler, as a wall of defence, and is prepared to suffer and endure all things, like a good Souldier with a settled countenance, and holy resolution: And though by men he may be accounted smitten and forsaken of God, and not fit to live upon the earth, yet he enjoys heavenly consolation, pure tranquillity of mind,

\* The true Christian stands always armed, though not with carnal weapons.

mind, refreshment, comfort, and joy in the inward man; the Kings Daughter is all glorious within, and all things that do, or can

The present enjoyment of the favour and countenance of God, is more esteemed, more valued by the true Christian, than all things visible.

beside a Christian on this side the Grave, are not worthy to be compared to the glory that *is and shall be revealed in him*: And if there was no reward on the other side the grave, he would not exchange his life and condition, for all the glory, riches, and excellency the world can afford, seeing and accounting it all vanity and vexation of spirit, yea, less than nothing, and lighter than vanity, *Isa. 40. 17. Psal. 62. 9.* having found the precious pearl (which the swine regard not) he is willing to part with all for it, knowing the wonderful vertue, riches, and power thereof, bids adieu to all the fading treasures, and pleasures of *Egypt*; chusing rather to suffer affliction and persecution for righteousness sake, than to enjoy the Court-pleasures of Princes; and he is a great gainer hereby, even in this life, on this side the grave, a hundred fold: he finds by experience that saying true, *Codliness with content is great gain, and is profitable unto all things, having the promise of the life that now is, and of that which is to come, 1 Tim. 4. 6.*

So

## Thoughts and Imaginations: 33

So though the true Christian seems (in the judgment of the wise in their own conceit, to lose the enjoyment of his life, honour, riches, profit, pleasure, preferment, relations, &c.

Instead thereof he finds them all; and in the true self-denial enjoys them all, and is able to say as

No true enjoyment of any thing, but in the will of God, and true self-denial.

Paul did to the Corinthians, speaking of himself and other Christians, *as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things; having learnt to be content*

*in all estates and conditions, knowing how to suffer want, and how to abound, everywhere, and in all things, &c.*

Content the pleasant companion for a Christian.

And where there is true content, there is no want, no poverty, no sorrow, but what is turned into plenty, riches, and rejoicing. In sum, the true Christian hath found the stone of the wise men, (or the universal tincture) or medicine which cureth all inward diseases of the soul, mind, and spirit; makes him sound and clean every whit, works mighty wonders for him, makes him more precious

cThe wonderful riches, virtue, power, and operation of the precious pearl, none knows but he that hath it.

than

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than Gold, yea, than fine Gold; makes him rejoyce in sorrow, sing in the stocks, makes a Dungeon a Palace, Bonds and Chains liberty; makes Poverty Riches, turns loss into gain, darkness into light before him: these and many more are the vertues and powerful operations of the precious Pearl, the white Stone, the elect and precious Stone, the chief corner-stone (which the wise Master-builders set at naught and stumble at, and will not use in their Building) but to the Christian indeed he is precious, he is his foundation, corner, and top-stone also; and as a treasure better than mountains of Gold, and as a Rock out of which issueth the water of Life, that makes the River of Pleasure, that never ceaseth running at the right hand of God: these things are known and enjoyed by the true Christian; as he arrives at the mark of the high calling of God in Christ Jesus, and all that are but travellers therein, taste of the same in the way thereto; but the bare professor, or formalist, or titular Christian knows nothing hereof: for,

The life, riches, and enjoyment of a Christian is inward and hidden; his life is hid with Christ in God, none knoweth it but he that hath it; his conversation is with God in Heaven, and his treasure is laid up where he walks and dwells, and where he sits in hea-



## Thoughts and Imaginations. 33

heavenly places with his Saviour Christ Jesus, who is made unto him wisdom, righteousness, sanctification and redemption, and not only so, but he is come to see what is the fellowship of the Myſtery, which from the beginning of the world hath been hid in God: he is come to know the Lord one, and his name one, to the one Body, one Spirit, one Hope, one Faith, one Baptiſm, one Way, one Truth, one Life, one God and Father of all, who is above all, through all, and in all. This is the blessed end of all the appearances, manifeſtations, and diſpenſations, under all the variety of names, and various workings of the one eternal God towards mankind ever ſince the fall, mentioned throughout the Holy Scriptures, and witneſſed to by the true Chriſtian, who really enjoys the end of Paul's bowing his knees, \* or prayer unto the Father of his Lord, his Jeſus, and his Chriſt, of whom the whole Family in Heaven and Earth is named, Ephes. 3.

\* Not to Jeſus the Son of Abraham, David, and Mary, Saint, an Angel, but to God the Father, all worſhip, honour, and glory is to be given through Jeſus Chriſt.

Now when the true Chriſtian hath travelled through multiplicity into unity, through the various diſpenſations, operations, and workings of the Spirit of God before the Law, under the Law, through the Law, to the

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the Prophets, and to the ministration of  
*Jahn*, and so to *Jesus* the Son of *Abraham*,

*David*, and *Mary*, and  
 \* The only Pilgrimage of a Christian; all other Pilgrimages to places, Tombs, and Reliques are vain and fruitless.

hath \* followed him from the Manger to the Cross, and from thence to the Grave, and know a being dead and buried with him, and a rising with him; and not only seeking those things that are above, but hath found them, having known and experienced

Christ in all his Offices, as the great Ordinance † of God, as a Mediator, Reconciler, Intercessor, maker of peace, healer of the wound, and maker up of

the breach the first *Adam* made, as a quickening Spirit, and Lord from Heaven; as a King, Priest, and Prophet; as a Saviour, Sanctifier, and Redeemer; as a Purifier and maker an end of sin, and bringer in of everlasting Righteousness; and as a High-Priest to present to God without spot or wrinkle, or any such thing: when he is thus known to perform all these offices in and for his people, he is then by such known to sit down at the right hand of God, having accomplished the work the Father gave him to do, having put  
 all

all things under, and restored all things into their primitive order; he then is also known to surrender up the Kingdom to the Father, and God to become all in all: \* Here the first is known to be last, and the last first; the beginning the end, and the end the beginning; and the heavenly rest with him who is without beginning or end: I say rest with him, in a pure coelestial stillness, from all self-working, willing, running, and thinking; and though an innocency, or innocent self 'be attained unto, and a harmless will known, yet that must not act, work, will, run and think of it self, as the true Christian (who hath travelled and experienced, as before is hinted) knows right well; being always of his elder brothers mind and frame of spirit, saying to his Father, *Not my will, but thine*: Herein he receives wisdom to dress and keep the Garden, power and strength to resist and overcome the Serpent in Paradise, and the Dragon in Heaven, and to keep his habitation in the heavenly City *Jerusalem*, which comes down from God out of Heaven, whose walls are salvation, and whose

This is the ascending of Christ up where he was before he descended, and before there was any cause for his descension: he that can understand let him.

\* Thus the Lord is known one, and his name one.

whose gates are praise for ever and ever-  
more.

*Concerning the Worship of a Christian,  
or the Christian Worship; what it  
stands in, and how it is performed.*

**T**HERE is a great contest in Christendom among the diverse Sects and bare professions of Christianity about Worship; and many are the Modes, Manners, Forms and Ceremonies that are cried up among them; every Sect conceiving, imagining, and supposing his Way, Manner, and Fashion to be right, &c. all being full of Dispute, Contention, and quarrelling one with and against another, envying and hating one another, fighting, killing, and destroying one another about them, when they are all but of their own devising; forms and images of their own making; mostly from the example of Jews, Gentiles, and Apostate Christians; and are not led thereto, nor guided therein by the unerring Spirit of God; as their fruits make fully manifest to the great scandal of the Christian Religion.

Now the true Christians Worship is in the Spirit, and in the Truth, not in the Letter,

## Thoughts and Imaginations. 39

ter, nor in the Form, barely, but was before all Letters, and outward Laws and Prescriptions were, before all inventions were, before all errors, and the spirit of them was: This was the Worship in Paradise; when mankind neglected this worship he fell into evil, into invention, into error, which was the cause of the outward Law, and all other dispensations of God, for the recovery of lost man: Sin was the occasion (or cause) of the Law, the labour of the Prophets, and the coming and suffering of Christ.

And before he can witness a return out of his lost estate, he must come again to the same Worship in the Spirit, and in the Truth (even the Truth in the inward parts) (for that is it which God loves) to the word in the mouth, to the law in the heart, and the fear in the inward parts, from all fear towards God, taught by the precepts of men, from all traditions of men of corrupt minds, from all devices and inventions of men: This is the blessed estate the true Christian is come into, and is the end, sum, and substance of all holy Writings, Forms, and holy Traditions, Ministrations, and Dispensations before the Law, under the Law, and the Prophets, Wilderness *Jerusalem*, and Temple. Worship which stood in divers bodily exercises, outward works and services,

D

variety

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variety of Offerings, observing of Times, Days, Months, and Years, Meats, Drinks, butward Washings and Purifications, New Moons, Fasts, Feasts, solemn Meetings, and general Assemblies once a Year at Jerusalem; all these things were but shadows and typical:

† The substance of all shadowy Services under the Law.

And this is the antitype and † substance shadowed forth by them all. To come to the Worship in the Spirit, in the

Truth, to Mount Sion, the City of the living God, the heavenly Jerusalem; and to come to the general Assembly and Church of the first-born, written in Heaven, and to God the Judge of all, and the Spirit of just men made perfect, &c. and to know the heavenly City that comes down from God out of Heaven, even Jerusalem the Mother of all the living Citizens thereof, whose Law and Covenant is spiritual, and writ in their hearts; whose love, fear, and obedience to God, is engraven in their inward parts; and from hence ariseth the true Worship in the Spirit, and in the Truth.

And this is the Worship the Primitive Christians came to, and were exercised in; they prayed in the Spirit, not at any set time, or appointed place only, but at all times, and in all places, according to the Exhortations,  
pray

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pray always, pray continually, pray without ceasing. I will that you pray every where, lifting up holy hands without wrath or doubting, always breathing to the Lord in Spirit, though never a word be uttered; in the closet, when the door is shut, the Lord heareth, and answereth this Prayer: and many times they were, and are also led forth to pray in words publicly, but mostly for the sake of others, and in the behalf of others; as Christ Jesus did.

The true Christian is also a preacher of Righteousness, not only in Words, Sentences, and long Sermons, at set times, and appointed places; but in life and conversation; † in this <sup>† A true Christian is always preaching.</sup> he is always a Preacher,

a Teacher of that which is good, always as a candle burning, and set in the right place; his lamp trimmed, and his light shining; always as a City upon a hill, as the salt of the earth, and light of the world, to season and give light to others, by holy example; which preacheth louder than words.

The true Christians singing or rejoicing is also in the Spirit, and in the Truth, (and not in iniquity) and with a good understanding; He needs no art nor invention to bring words into Meeter or Rhime, that they

may make a pleasant sound, and a joyful noise; his Musick doth not stand in outward sounds, made by Art and Air, but his melody is in his heart, in the Spirit, in the inward man, in the hidden man of the heart, which is the antitype and substance of all outward musick used in the time of the Law, under the first Covenant, in the Worship and Service of God; and as far exceeds it, as the substance of a thing doth the shadow thereof: And he that hath this heavenly inward rejoycing, and pleasant melody in the heart, will never invent to himself instruments of Musick (like *David*) nor delight in the sounds thereof. Where this heart-melody is lost, the outward invented musick is set up, among Jews, Gentiles, and Apostate Christians; for the true Christian is come to know Christ Jesus, as a Prince of Peace, as a peaceable Saviour, as the Consolation of *Israel*, and joy of generations; as a giver of peace, which the world cannot give nor take away, which far surpasseth all the delights of the sons of men, which by nature, art, and invention they can attain unto.

Now the Spirit of God is universal, and the Truth is universal, and the true Christian Worship that stands in it, is also (to be) universal,



## Thoughts and Imaginations. 43

universal; that is, at all times, and in all places; not only when people meet together in a solemn manner to wait together upon God, and to hear his word preached, and be preached, and to hear a Prayer, Psalm, Song, or Hymn, even from his own pure motion and Spirit, one hour in seven, or one day in seven (which is good and profitable in its place) but every hour, and every day, bowing in spirit, worshiping in the Truth, which makes free from all error, from all evil, from all vain observations, literal traditions, and humane inventions about the Worship of God, from all carnal Ordinances, as *Musicks, Meats, Drinks, Washings, Feasts, Fasts, Days, and Times*, which ends, vanisheth, or perisheth with the using (though holy and significant in their first institution) these things are not to be touched, nor tasted, no nor so much as handled by the true Christian; these things are but beggerly elements, and worldly rudiments which had a beginning, and must have an end.

And the root or cause of a Christian, which is Christ, is the end of the Law, and all the

The true Worship of God stands not in any outward observation of time, or place, or any bodily exercise therein; but in doing the will of God, bowing in his Spirit and obeying the voice thereof.

types and shadows of it, and fulfils all the righteousness of it, of the Prophets, and of *John* also, and is a bringer in of a better hope, a better Law, a better Covenant, a better Worship; which Hope, Law, Covenant and Worship is inward, and spiritual, and not outward, and carnal, formal nor traditional; and all that are come to this worship in the Spirit, and in the Truth, which is one pure eternal principle of light, life, and power, and have their hearts rendred by it, and their minds exercised in it, their thoughts and

\* Let the professors of Christianity try themselves hereby,

meditations guided by it, they \* are come to the mystery of the fellowship of the Gospel, to the blessed unity wherein is

no strife, no wrangling, disputing, or contention; no treachery, wars, cruelty, or violence; because they are all minding one thing, learning of one teacher, following of one guide, viz. the Grace and Spirit of God: and though they have diversity of gifts, and

are attained to different different states and degrees of Faith, of growths in the Grace, of Knowledge, Truth, no cause of Growth and Salvation in disunity. • the same, and are some

as a foot, some as a hand, eye, ear, and mouth, yet are all as members of one body; and the

manest

## Thoughts and Imaginations. 43

meanest hath unity with the more noble; the greatest with the least; the lowest with the highest, the strongest with the weakest; nor is there any Jar or Schism in this well framed Body; of which *Christ*, the *Union*, the *Anointing* is the Head and Teacher, &c.

This heavenly unity is the antitype of the Seamless-Coat of *Christ*, wove from top to bottom (which the Souldiers did not rend, tear, or divide, but cast lots for) and of that Law that forbade weaving linnen and woollen together, and sowing mingled seed.

Now there is no unity, no agreement, no concord berwixt light and darkness, sin and righteousness, (*Christ*, and *Belial*) these things of a different and contrary nature cannot unite, cannot agree, though they are nigh to each other, sown in one field. God hath sown a good seed in the field of mankind, the enemy hath sown an evil seed, and in many it hath taken root, and sprang up above the good seed, even

among those professing Christianity it self; and from hence ariseth and groweth all the evil will, envy, hatred, strife, cruelty, violence, blood-shed,

wars, and murders, in whole Christendom, and till the head of this evil seed be not only

Before there can be true unity in and among mankind, the seed of the Serpent must be bruised and rooted out of the heart.

bruised, by the promised seed which God hath sowed, but rooted out also of the heart of man, all these things will grow up; these evil effects can never cease till the cause be removed, and taken away, as the true Christian knoweth right well by experience.

Now the Christians indeed, as they live and abide in this pure external principle of Light, Life, Spirit, and Truth, they have unity one with another, and fellowship with God; they are the brethren whose living together in unity is comely to behold, who have the one mind, one heart, one soul, and have their minds, hearts, and souls always governed, ruled, and ordered by the good Spirit of God: as every one lives and keeps this order, and under this heavenly government they cannot chuse but live together in unity, in love, in good will, in peace, heavenly concord, and agreement, every one within himself, with God, and with each other, and in love to all mankind: here is

the end of strife, wars, and  
 The end of Wars, fightings come unto,  
 (both within, and with-  
 out) and this is the time  
 and state wherein instruments of War and  
 Cruelty, are turned into instruments of ne-  
 cessary use: and as they abide herein, they  
 can learn war no more, according to the  
 blessed

**Thoughts and Imaginations. 47**

blessed sight and Prophecie of *Isaiah*, that Evangelical Prophet. Here *Jerusalem* is known a quiet habitation, the inhabitants thereof being established in peace and righteousness, far from oppression (the cause of War and Oppression being taken away, which is evil thinking, evil speaking, and evil doing; and this every one must know and experience before they can be established in peace, before they can know the peace of God which passeth all understanding, to keep their hearts and minds, and to rule in their hearts, and to know the aboundings of it, and to delight

therein; as it is \* written, *the meek shall inherit the earth, and delight themselves in the abundance of peace*; the earth, nor

earthly things shall not inherit them: they tread upon the high places of it, and reign like Kings and Princes over all the glory thereof. Oh! this is a blessed state indeed, wait all to possess and enjoy it more and more: this is the blessed end of the Gospel of peace, and of the Christian Religion. My breathing is,

\* The enjoyment of those things men do, and may witness, are on this side the Grave.

Read the 34th. and 35th. Chapter of *Isaiah's* Prophecie, and wait in the precious Faith thou hast received, till thou enjoy the fulfilling thereof.

that

that all that profess it, may come to inherit Peace, Righteousness, and Joy in the inward man; even to lie down in that peace where none can make afraid, and to dwell on that holy Mountain, where no destroyer is; and to inhabit that City whose Builder and Maker is God: to whom be praise and glory for evermore.

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W. S.

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A few

*A few Words added to the  
sensible Reader.*

**T**HOU who art awakened out of the sleep of death, and risen out of the grave of sin, and sea of corruption, and art come to the exercise of thy spiritual senses, so that thou canst hear, see, taste, and handle the things of God; thou, well knowest that the blessed end of all holy mens words and writings, testimonies and declarations, proceeding from the love of God) is, that others that are yet unholy, wandering about in and after the vanity of their own minds, thoughts, and imaginations upon the barren Mountains; even as sheep without a Shepherd, may come to be gathered and brought home, to the fold of rest, where safety, peace, and satisfaction is to be found for their weary souls, who have long wandered in desolate places, seeking rest, but finding none; spending their time, labour, and money for that which doth not profit, feed, and nourish upunto eternal life. I say, to direct these strangers, wanderers, labourers, and unsatisfied travellers into the way of rest and peace, is the blessed end of all words

Words and holy Writings, even that such may come to possess, enjoy, and inherit the things spoken, and written of, without which, all hearing, reading, seeking, enquiring, toiling, labouring, spending time and money is to no purpose.

Now it is the mind, the soul, the spirit of man that wants rest, that is gone from its center, that hath lost its stay, habitation, and dwelling-place in God; and innumerable are the thoughts, imaginations, devices and inventions, willings and runnings, that poor mankind in this estate is exercised in, and carried away with both Jew and Gentile, Professor and Profane upon the face of the whole earth: For in all Sects and sorts of Religions, those who are sincere and devout therein, propose this end to themselves in the exercise thereof, viz. to attain a state of happiness and felicity at last: Many are the ways, means, and precepts, prescriptions, directions, and observations, that men give and receive from one the other, enjoyn and perswade one the other, and sometimes compel one another by violence, to walk in, and make use of, in order to arrive thereto, as they think and imagine; but it is in this age: as of old, the guides and teachers of the people cause them to err, cause them to go astray, and wander from the right way  
of



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of the Lord; they were in vision, judgment, and understanding themselves, and cause all that follow and obey them to do the same, being unskilful guides, and blind watchmen, are but as the blind leading the blind, and so both fall into the ditch together.

Now the way to everlasting happiness is but one, both to Jew and Gentile; which way is Christ, who is the wisdom and Power of God, the Truth, and the Life; and the appearance of this Christ, of God, is within men, in their hearts: its first appearance is as a light shining in darkness, and as a pure spotless Spirit, that consenteth to no evil, but reproveth and convinceth all that are found in it; and to this Light or Spirit, all who write or speak for God, and the good of mankind, do turn and direct the minds of men, and endeavour to perswade them to give regard unto its reproofs of instruction, as being the way to life, and to obey its counsel and teaching, as the only means of salvation, and way of returning to the rock from whence they were hewn, and to the hole of the pit from whence they were digged, to their habitation, and dwelling-place in God again; and many thousands in this Island and other places, can give testimony that this is the only way and means God hath ordained for the recovery, return, and resto-

restoration of lost money and that all other ways and means which they had been wearying themselves in, availed nothing; but walking in this heavenly way, the Light, the Spirit, and Grace of God within, and learning of the anointing within, they come to witness salvation came to their house, and to surround them as walls and bulwarks, and to witness the fulfilling of that Divine Prophecy, *My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. The eye of them that see shall not be dim, the ear of them that hear shall hearken, the heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly.* These are the blessed effects of walking in the way and paths of righteousness, which a remnant are living witnesses of, and can praise and magnify the name of the Lord in the sense thereof.

But none comes to enjoy this blessed estate, nor inhabit this heavenly dwelling-place, but as their minds comes truly to be exercised by and in the Light of the Lord, and that by walking and abiding therein, come to have their minds established, settled, and stayed upon him, who is indeed the alone stay of his people, and rock of his inheritance.

And

And nothing can be found in the heavens above, nor in the earth beneath, that is able to satisfy or stay the mind of man, but the Lord. the mind or soul of man is more noble, more excellent than all visible things, so they are not all capable to fill or satisfy his soul, or stay his mind, though he might possess or have the whole world to himself, yet in the end will be made to cry out and confess, with the Preacher of old, *Vanity of vanity, all is vanity and vexation of spirit, &c.* Eccles. 1. But to have the mind stayed upon the Lord, there is pleasure, peace, and content, truly found and enjoyed, according to the testimony of that Divine Prophet *Isaiah*, who said, speaking in the name of the Lord, *Thou wilt keep him in perfect peace whose mind is stayed upon thee.* This is such a truth, that none knoweth but he that hath it; it may be soon writ, read, or spoken, but to enjoy that estate is more than words, it is the end, sum, and substance of all that can be said or done, and is the reward of the righteous from the immediate hand of God, *viz. to be kept in perfect peace*: It's the end of all holy breathings and desires, its the end of the Preaching the Gospel of Peace and Salvation, even to know, and feel, and experience the peace of God, to keep the heart, and to keep the mind, and to rule there.

This

This is a blessed state indeed, worthy to be waited for, and pressed after, by all that have a light, and sence thereof, and are in the way that leadeth thereto: though not yet arrived thereat; go forward in the name of the Lord, even in that name *Light*, by which he hath made himself known unto us in this age; by which Light thou sawest the wandering, and unstableness of thy mind, and the multitude of thy thoughts, imaginatious, and inventions; persevere in the same and thou wilt become not only a child of it, but also grow from a Childs estate, to the state of a young Man, Elder, and Father; keeping the Faith, and firmly believing, that which sheweth thee the wandering and unstableness of thy mind, will be as a Shepherds Crook unto thee, and in due time will bring thee back into the fold of rest; and, that that holy Light that discovers, and sheweth unto thee thy thoughts, and inward enemies, will also by the brightness of its arising, disperse and destroy them for thee, and bring thee into that estate thy soul descrieth, panteth, and looketh after, even into the presence of the Lord, where the fullness of Joy is, and where the rivers of pleasures run; where the reaping and returning with joy is, where the singing for joy of heart is, and the joy of Gods salvation felt,

the

## Thoughts and Imaginations. 35

the blessed Light of God, or Son of Righteousness, in whom thou hast believed, is the only way to possess and inherit those things. And thy walking, abiding, and persevering in it, is the means, and there is not any other way or means appointed of God, to bring man back into that Paradisaical state of felicity he lost by Transgression; and to the establishing him in it.

But all that walk not, nor abide and persevere therein, after they are come into it, never attain to that blessed end of its appearing and shining to them; for a bare knowledge of the Truth, and a profession of the Light and Spirit of God within, if they walk not in it, and are not guided and led by it, it avails nothing, but rather draws down fierce wrath and vengeance upon the head of such, who know their Masters will and do it not, who talk and profess well, but are found doing evil, and thereby lay a stumbling-block in the way of the Blind, and cause the way of Truth to be evil spoken of, and the Name of the Lord (by which he hath made himself known in this Age) to be blasphemed, by reason of their ungodly deeds, under a Profession of Godliness, and Cloak of Righteousness; such their damnation shall be.

END

And

And this I testify and declare to all people to whom this may come (which may serve also as a caution and warning to them) that if they meet with any under the Name, Form, and Profession of a Christian (in contempt called a Quaker) who in his Converse, Trade, and Dealing, Commerce, and Affairs doth not let his *Yea*, be *Yea*, and his *Nay*, *Nay*, but breaketh his word and promises, there is need to have a special care of that man, and look upon him as one false and deceitful to the holy Principle of Truth, and as a Hypocrite under the Profession of it: He that is false to God; cannot be true to men: thou hadst better trust and give credit to a Heathen or Infidel, than to such a one. No wickedness beyond that which is acted under a peculiar Cloak of Religion. Such who gain Credit and Repute by wearing this Cloak, and get Widows and Orphans Monies into their hands, to create great Trades by Sea and Land, and then break, are some of the worst sort of Robbers and Cheats, and the cry of the poor Fatherless and Widows cries loud against them. This is a short Testimony arising in my heart against this sort of Wickedness, wherein I have a little eased my mind, and in the Truth remain a Friend to all men.

W. J.

brn

THE END.

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